

संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA -4

Why to converse in Samskrit ?

People who wish to learn Samskrit language will get used to the clear pronounciation. By this, one can get hold on the language within a short time. That language will progress which is used in day to day life. Talking in samskrit is inevitable for its growth. More than reading Samskrit books, by listening to Samskrit words repeatedly, language can be understood easily in the short time. Clear pronounciation, facial expressions, surroundings all these help in the study of language. Therefore people who listen to Samskrit conversation repeatedly will get to know Samskrit. Also they will come to know about its simplicity. Conversation has the power of attracting the others, by which others also get inspired. In this manner, Samskrit language reaches from people to people. Like this it becomes easy to get this knowledge without any discrimination of caste, creed, region etc.

Samskrit language is the medium to spread our culture through out the country. Hence if Samskrit is there in our day to day conversation, it means that our culture and ideals also have been inculcated. Like this, self respect overflows in the minds of people by Samskrit conversation. In society by giving Samskrit education to the neglected lot, who are deprived of education, many changes occur in their life by the introduction of high aims. What came to be known by the conversation camps in the village of Karnataka is that to bring harmony in the society or to have self respect or to wipe out caste cread discrimination, Samskrit conversation is essential.

Today, Samskrit is being taught either through the vernacular language or through English in many school and colleges. But Hindi, Urdu, English, French etc., all these languages are being taught in their respective language itself. Like this to teach Samskrit, Samskrit alone has to be used as medium. Then only Samskrit education will become easy & meaningful. In this way, Samskrit conversation is very helpful to bring changes in Samskrit education.

The breath of our Country's self respect is culture. Hence for the revival of India, the cultural growth is a must. Today, Samskrit conversation has become a powerful means to spread awareness among people, to impart education and also to cultivate many moral and cultural Samskaras. Just as the spinning wheel during freedom struggle and the homeopathic tablet which though is small and has slow effect destroys the germs causing the diseases completely, so also though Samskrit conversation is small, it is capable of destroying India's diseases. Hence Samskrit conversation is like Sanjeevini to Samskrit language. Lastly, keep one thing in mind - Talking in Samskrit alone is the worship of Vagdevi (Goddess of words) and also of Surasaraswathi.

Note : The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati

.Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः ॥

Udyoginam Puruṣasiṁhamupaiti Lakṣmīḥ

Prosperity draws near a man who is perseverant and brave like a lion.

चतुर्थः पाठः
FOURTH LESSON

1. SENTENCES

1. सः अक्रीडत्। — Saḥ akrīḍat = He played.
2. एषः अतिष्ठत्। — Eṣaḥ atiṣṭhat = This person stood.

3. चतुरः पाठम् अपठत्।

Caturaḥ pāṭham apaṭhat = The wise one read the lesson.

4. चर्मकारः पादरक्षाम् अयच्छत्।

Carmakāraḥ pādarakṣāṁ ayacchat = The cobbler gave the sandal.

5. सिंहः मृगम् अमारयत्।

Siṁhaḥ mṛgam amārayat = The lion killed a deer.

6. व्याघ्रः मांसम् अखादत्।

Vyāghraḥ māṁsam akhādat = The tiger ate flesh.

7. मार्जारः मूषकम् अपश्यत्।

Mārjāraḥ mūṣakam apaśyat = The cat saw a rat.

8. वयस्यः पत्रम् अलिखत्।

Vayasyaḥ patram alikhat = The friend wrote a letter.

9. पण्डितः सत्यम् अवदत्।

Paṇḍitaḥ satyam avadat = The scholar told the truth.

10. अलसः तम् अनिन्दत्।

Alasaḥ tam anindat = The lazy person rebuked him.

11. एकः ग्रामम् अगच्छत्।

Ekaḥ grāmam agaccat = One went to village.

Let us in this lesson be introduced to the Past Tense forms of verbs. Verbs in the above sentences are in Past Tense (Bhūtakālaḥ). III Person (Prathama-puruṣaḥ) Singular (Ekavacanam).

Prathamapuruṣa-Bahuvacanam:
(III Person Plural)

1. ते अहसन् ।
 Te ahasan = They laughed.
2. एते अक्रीडन् ।
 Ete akrīḍan = These (men) played.
3. चोराः पेटिकाम् अहरन् ।
 Corāḥ peṭikām aharan = Thieves stole the box.
4. छात्राः प्रश्नम् अपृच्छन् ।
 Chātrāḥ praśnam apṛcchan = Pupils asked a question.
5. महिषाः तृणानि अचरन् ।
 Mahiṣāḥ tṛṇāni acaran = Bisons grazed on grass.
6. भक्ताः देवम् अध्यायन् ।
 Bhaktāḥ devam adhyāyan = Devotees meditated on God.
7. खलाः सुराम् अपिबन् ।
 Khalāḥ surām apiban = The wicked persons drank the wine.
8. महिलाः श्लोकम् अगायन् ।
 Mahilāḥ ślokam agāyan = Women sang a verse.
9. सर्पाः मण्डूकान् अगिलन् ।
 Sarpāḥ maṇḍūkān agilan = Serpents swallowed frogs.
10. कृपणाः फलम् अजिघ्रन् ।
 Kṛpaṇāḥ phalam ajighran = Misers smelt the fruit.

11. भारवाहाः भारम् अवहन् ।

Bhāravāhāḥ bhāram avahan = Porters bore the burden.

12. पिशुनाः दुर्वचनम् असूचयन् ।

Piśunāḥ durvacanaṁ asūcayan = Slanderers initiated the slander.

13. धीवराः मीनम् अनयन् ।

Dhīvarāḥ mīnam anayan = Fishermen took away the fish.

Madhyamapuruṣa-Ekavacanam :
(II Person Singular)

1. त्वम् अधावः । Tvam adhāvaḥ = You ran.
2. त्वम् अनृत्यः । Tvam anṛtyaḥ = You danced.
3. त्वम् अपठः । Tvam apaṭhaḥ = You read.

Madhyamapuruṣa-Bahuvacanam :
(II Person Plural)

1. यूयं पुस्तकम् अपश्यत । Yūyam Pustakam apaśyata = You saw the book.
2. यूयं तम् अनिन्दत । Yūyam tam anindata = You rebuked him.
3. यूयं फलानि अखादत । Yūyam Phalāni akhādata = You ate fruits.

Uttamapuruṣa-Ekavacanam :
(I Person Singular)

1. अहं गुरुम् अनमम् ।

Aham gurum anamaṁ = I saluted the teacher.

2. अहं विषयम् अस्मरम् ।

 Aham viṣayam asmaram = I remembered the matter.

3. अहं पुष्पम् अजिघ्रम् ।

 Aham puṣpam ajighram = I smelt the flower.

4. अहं चित्रम् अपश्यम् ।

 Aham chitram apaśyam = I saw the picture.

5. अहं पत्रम् अलिखम् ।

 Aham patram alikham = I wrote a letter.

Uttamapuruṣa-Bahuvacanam:
(I Person Plural)

1. वयम् अवदाम ।

 Vayam avadāma = We spoke.

2. वयम् आम्रम् अखादाम ।

 Vayam āmram akhādāma = We ate the mango.

3. वयम् अवसाम ।

 Vayam avasāma = We resided.

4. वयम् अक्रीडाम ।

 Vayam akrīḍāma = We played.

5. वयं ग्रामम् अगच्छाम ।

 Vayam grāmam agachhāma = We went to village.

EXERCISE

(a) Convert the following verbs into Past Tense and use them in sentences with suitable Nouns:

Ex: गर्जति = सिंहः अगर्जत् ।

1. पतति falls.
2. निन्दति rebukes.
3. दशति bites.
4. विशति enters.
5. भषति barks.
6. वसति lives.
7. रटति prattles.
8. चरति grazes/wanders.
9. जिघ्रति smells.
10. नमति salutes.

(b) Rewrite the sentences of the first, second and third lessons by supplying the Karmapada (Object):

Ex.: चित्रकाराः लिखन्ति । चित्रकाराः चित्रं लिखन्ति ।

(c) Fill up the blanks with suitable words :

1. वयस्यः ... अलिखत् ।
2. ... तत् अनिन्दत् ।
3. एकः ग्रामं ... ।
4. कृपणाः ... ।
5. छात्राः ... अपृच्छन् ।
6. सर्पाः मण्डूकान् ... ।
7. ... देवम् अध्यायन् ।
8. व्याघ्रः ... ।
9. ... अक्रीडाम ।
10. वयं ... अखादाम ।
11. ... पुष्पम् अजिघ्रम् ।
12. दुर्जनाः ... असूचयन् ।
13. चतुरः पाठं ... ।
14. चर्मकारः ... अयच्छत् ।
15. ... गुरुम् अनमम् ।
16. यूयं पुस्तकं ... ।
17. ... अधावः ।
18. ... मूषकं .. ।
19. ... अपतत् ।
20. ... अनृत्यः ।

SPECIAL POINTS

	ए. व.	द्वि. व.	ब.व.
'बाल'शब्दः द्वितीयाविभक्तिः (Objective/Accusative Case)	बालम्	बालौ	बालान्

'शाला' शब्दः ,,	शालाम्	शाले	शालाः
'फल' शब्दः ,,	फलम्	फले	फलानि

VERB

भूतकालः (Past Tense)	प्रथमपुरुषः (III Person)	अपठत्	अपठताम्	अपठन्
,,	मध्यमपुरुषः (II Person)	अपठः	अपठतम्	अपठत
,,	उत्तमपुरुषः (I Person)	अपठम्	अपठाव	अपठाम

NOTE

बालकः पाठं पठति । There are three elements in this sentence. They are Subject, Object and Verb. You are already introduced to Verbs. One who does an action is the agent (कर्ता), The word that denotes him is the Subject. In the above sentence, one who reads is a boy. Therefore he is the agent above and the boy forms the Subject.

The answer that one gets by putting the question what or which (Acc.) in respect of the verb forms an Object. The word that denotes it is the Object. (कर्म) In the above sentence when the question, 'What does he read?' is put, the answer, 'a lesson' is obtained. Therefore, 'lesson' becomes the Object. Thus when the answer is obtained by putting the question in respect of the Verb then the Verb is a Transitive Verb (सकर्मक) Ex. यच्छति gives. If the question, 'What does (one) give?' is asked, we may answer either book,

money or something else. Thus it is Transitive. Similarly खादति (eats), पिबति (drinks), वदति (speaks), पश्यति (sees) etc., are Transitive Verbs.

बालिका हसति । Girl laughs. Herein, we don't obtain the answer to the questions 'what and which'. Because there is no object word. Such Verbs are Intransitive Verbs (अकर्मक). तिष्ठति (stands) भवति (becomes, is) अस्ति (is), अटति (roams). हसति (laughs) etc. are Intransitive Verbs.

(गच्छति - Goes is Transitive Verb in Samskrit. In fact, when the question 'what or which' is put we don't apparently get the answer. On the other hand, for e.g. गृहं गच्छति meaning he goes home, gives the answer 'home' to the question. Therefore it must be noted that this Verb is Transitive.)

The manner of using sentences is called 'Prayoga' (Voice). There are three Voices in Samskrit.

1. कर्तरि प्रयोगः (Active Voice)
2. कर्मणि प्रयोगः (Passive Voice)
3. भावे प्रयोगः (Impersonal Voice)

कर्तरि प्रयोगः

It is called कर्तरि प्रयोगः or Active Voice because कर्तृ or the Subject is important or dominant here.

Rules Pertaining to 'कर्तरि प्रयोगः'

The Subject (कर्तृपदम्) should be in the Nominative Case (प्रथमा विभक्तिः) while the Object (कर्मपदम्) should

be in the objective or accusative case (द्वितीया विभक्तिः) The Verb is in agreement with the subject.

1. बालः पाठं पठति । A boy reads the lesson.
2. बालाः पाठं पठन्ति । Boys read the lesson.
3. बालः पाठान् पठति । A boy reads lessons.

In the sentences given above, 'बालः' is the Subject, 'पाठं' is the Object and 'पठति' is the Verb. In the first sentence, the subject is in the singular number. Accordingly the Verb is in the singular. In the second sentence subject is in the plural and in keeping with it the Verb is also in the plural. In the third sentence, the Object is in plural. Yet the Verb is in the singular. It means that in the Active Voice (कर्तरि प्रयोगः) the number of the Verb changes with that of the Subject. Even when the number of the Object changes, the number of the Verb does not change.

In the Active Voice, there is no rule that the Object should necessarily exist.

Ex. अग्रजः गच्छति । (Elder brother goes)

This is in the Active Voice. It has no Object. Subject and Verb are alone found in it.

It may be observed that the sentences of the first three lessons are in the Active Voice and that they do not have the Object.

Note that all the sentences used in these three lessons are in कर्तरि प्रयोगः and Objects (कर्म) are not used in those sentences.

2. RIDDLE प्रहेलिका

पुरुषः कीदृशो वेत्ति प्रायेण सकलाः कलाः ।
मध्यवर्णद्वयं त्यक्त्वा ब्रूहि कः स्यात् सुरालयः ॥

Puruṣaḥ Kīdṛśo Vetti Prāyeṇa sakalāḥ kalāḥ
Madhyavarṇadwayam tyaktwā brūhi kaḥ syāt surālayaḥ

What does one call a person who is well versed in all branches of learning? In that word, if two letters in the middle are omitted, then the remaining letters give the meaning of 'heaven'. Which is that word?

(Answer in the last page)

3. COMPREHENSION
सङ्ग्राह्यविषयाः

Purāṇas.

The main Purāṇas are 18. There are some Upapurāṇās also. The 18 Purāṇas are-

१) मत्स्यपुराणम्
२) मार्कण्डेयपुराणम्
३) भागवतपुराणम्
४) भविष्यत्पुराणम्
५) ब्रह्माण्डपुराणम्
६) ब्रह्मवैवर्तपुराणम्
७) ब्रह्मपुराणम्
८) वामनपुराणम्
९) वराहपुराणम्
१०) विष्णुपुराणम्
११) वायुपुराणम्
१२) अग्निपुराणम्
१३) नारदपुराणम्
१४) पद्मपुराणम्
१५) लिङ्गपुराणम्
१६) गरुडपुराणम्
१७) कूर्मपुराणम्
१८) स्कान्दपुराणम्

This following verse helps to remember the names of the Purāṇas.

म-द्वयं भ-द्वयं चैव ब्र-त्रयं व-चतुष्टयम् ।
अ-ना-प-लिं-ग-कू-स्का-नि पुराणानि प्रचक्षते ॥

This verse is composed with the first syllables of the names of 18 purāṇas.

4. INTRODUCTION TO SAMSKRITA LITERATURE
संस्कृतवाङ्मयपरिचयः

Vedas and Upaniṣads acquaint us with our ancient values of life. Similarly the Rāmāyaṇa and the Mahābhārata give comprehensive view of the ideals and faiths of our ancestors. The Rāmāyaṇa and the Mahābhārata, indeed, represent the very national spirit of India.

The poet who wrote the Rāmāyaṇa is Vālmīki. There are 7 Kāṇḍas in the Rāmāyaṇa:

(1) Bālakāṇḍa (2) Ayodhyākāṇḍa (3) Araṇyakāṇḍa (4) Kiṣkindhākāṇḍa (5) Sundarakāṇḍa (6) Yuddhakāṇḍa (7) Uttarakāṇḍa.

There are 24,000 ślokas in the Rāmāyaṇa.

The author of the Mahābhārata is the great sage Vyāsa. There are 18 Parvas in the Mahābhārata.

They are–

1. Ādiparvan
2. Sabhāparvan
3. Araṇyaparvan
4. Virāṭaparvan
5. Udyogaparvan
6. Bhīṣmaparvan

7. Droṇaparvan
8. Karṇaparvan
9. Śalyaparvan
10. Sauṣuptikaparvan
11. Strīparvan
12. Śāntiparvan
13. Anuśāsanikaparvan
14. Aśvamedhaparvan.
15. Āśramavāsikaparvan
16. Mausalaparvan
17. Mahāprasthānaparvan
18. Svargārohaṇaparvan

The Mahābhārata contains one lakh ślokas. No other work in the world is as voluminous as this.

5. कथा

कुशलः वृद्धः

एकः वृद्धः आसीत् । सः क्षुधितः अभवत् । समीपे एकः आम्रवृक्षः आसीत् । वृद्धः आम्रवृक्षस्य समीपम् अगच्छत् । वृक्षे अनेकानि फलानि अपश्यत् । सः अचिन्तयत्– "अहं वृद्धः । मम शरीरे शक्तिः नास्ति । वृक्षः उन्नतः अस्ति । कथम् उपरि गच्छामि ? कथं फलानि प्राप्नोमि ?" इति । वृक्षस्य उपरि वानराः आसन् । वृद्धः एकम् उपायम् अकरोत् । सः पाषाणखण्डान् स्वीकृत्य अक्षिपत् । वानराः कुपिताः अभवन् । ते फलानि अक्षिपन् । वृद्धः तानि फलानि स्वीकृत्य सन्तोषेण अखादत् ।

KUŚALAḤ VṚDDHAḤ

Ekaḥ Vṛddhaḥ āsīt. Saḥ Kṣudhitaḥ abhavat. Samīpe ekaḥ āmravṛkṣaḥ āsīt. Vṛddhaḥ āmravṛkṣasya samīpam agacchat. Vṛkṣe anekāni phalāni apaśyat. Saḥ acintayat– "Aham Vṛddhaḥ. Mama śarīre śaktiḥ nāsti. Vṛkṣaḥ unnataḥ asti. Katham upari gacchāmi? Katham Phalāni prāpnomi?" iti. Vṛkṣasya upari vānarāḥ āsan. Vṛddhaḥ ekam upāyam akarot. Saḥ

pāṣāṇakhaṇḍān svīkṛtya akṣipat. Vānarāḥ Kupitāḥ abhavan. Te phalāni akṣipan. Vṛddhaḥ tāni phalāni svīkṛtya santoṣeṇa akhādat.

CLEVER OLD MAN

There was an old man. He became hungry. Nearby, there was a mango tree. The old man went to it. He saw mango fruits on the tree. He thought– "I am old. I have no strength in my body. The tree is tall. How can I climb up? How can I get fruits?". There were monkeys on the tree. The old man thought of a plan. Picking up a few stones he threw them at the monkeys. The monkeys became angry. They threw fruits. The old man took the fruits and ate them happily.

6. SAMSKRIT SENTENCES OF DAILY USE

(Daily routine (Mother/son/Daughter)

Did you wash your face? – मुखं क्षालितं वा ?

I washed my face, give me milk – मुखं क्षालितं, क्षीरं ददातु ।

Well, take it – अस्तु, स्वीकरोतु ।

I shall drink milk and study – क्षीरं पीत्वा पठामि ।

Mother, I shall take bath first – अम्ब ! अहं प्रथमं स्नानं करोमि ।

No, Let him/her do – मास्तु, सः/सा करोतु ।

Mother, I am hungry – अम्ब ! बुभुक्षा भवति ।

So, take bath and come quickly – भवतु, स्नानं कृत्वा शीघ्रम् आगच्छतु ।

Is the food ready? It is getting late to the school – भोजनं सिद्धं वा ? शालायाः विलम्बः भवति ।

It is ready – सिद्धमेव ।

7. SUBHĀṢITAM सुभाषितम् ।

सदयं हृदयं यस्य भाषितं सत्यभूषितम् ।
कायः परहिते यस्य कलिस्तस्य करोति किम् ॥

Sadayam hṛdayam yasya bhāṣitam satyabhūṣitam.
Kāyaḥ parahite yasya Kalistasya karoti kim?

What (harm) can Kalipuruṣa do to him whose heart is full of kindness, whose speech is adorned with truth and whose body is for the good of others.

(Answer to the Riddle)

One who knows all branches of learning is नागरिक. If the middle letters are dropped नाक remains, which means heaven.

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संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

चतुर्थः पाठः FOURTH LESSON

QUESTIONS

1. Give the past tense of the following Verbs:
 पश्यति, पिबति, जिघ्रति, हसन्ति, स्मरन्ति, लिखति, वहति ।
2. Correct the following :
 1. सिंहाः गर्जति ।
 2. सः धावन्ति ।
 3. अहं गच्छति ।
 4. अध्यापकाः अगच्छत् ।
 5. छात्राः अपठाम ।
3. Change the following sentences into plural:
 1. बालकः अगच्छत् ।
 2. बालिका अपठत् ।
 3. अहम् अपश्यम् ।
 4. एषः अक्रीडत् ।
 5. फलम् अपतत् ।

Please answer the above question paper and send it to the Convener's address. Answers may be written on separate sheets of paper.

प्र(इं)-IV, मे-९८-५,०००

शुभाशयाः	-	**Greetings**
मम हार्दिक-शुभकामनाः	-	My hearty greetings.
नववर्षस्य शुभकामनाः	-	Happy new year.
नववर्षं नवचैतन्यं ददातु	-	Let the new year give a new life.
दीपावलीशुभाशयाः	-	Deepavali greetings.
वैवाहिकजीवनं सुखमयं भवतु	-	Wish you a happy married life.
जन्मदिनोत्सवे हार्दिक-शुभकामनाः	-	Greetings on your birthday.
कार्यक्रमः सफलः भवतु	-	May the programme be successful.
अभिनन्दनम्	-	Congratulations.
शुभास्ते पन्थानः	-	Wish you a pleasant journey.

***Send your greetings in Samskritam. By this the value of your greetings increase and Samskritam also gets* propagated.**

Algebra

If we go on analysing ancient works, we come to know that the Shulba Sutras which is also called as Vedanga is the origin of Algebra. Many discussions are there in Indian Algebra about solutions to linear equations and simultaneous equations. Even now we can identify the progress of algebra in the construction of the sacrificial altars during sacrifices.

During Brahmagupta's time (700 A.D.) algebra was called by different names like Avyakkaganita, Bijaganita, Kuttaganita etc. Probably, algebra was famous with different names in different places at that time.

Quadratic Equation

Aryabhata, Brahmagupta and others knew how to solve the equation $ax^2 + bx + c = 0$. Now what method we are using to solve the quadratic equations was known by Sridharacharya in 10th Century A.D., itself. His verse on this is as follows ;

चतुराहतवर्गसमैः रूपैः पक्षद्वयं गुणयेत् ।
अव्यक्तवर्गरूपैः उक्तौ पक्षौ ततो मूलम् ॥

Permutation and combination

In India, from times immemorial, the mathematical method of permutation & combination is being used. These two methods were mainly used in the composition of literature, Vaastur, music and to prepare medicines.

$$nCr = \frac{n!}{r!(n-r)!}$$

This common sutra has been written in the form of a verse by Karnataka's mathematician Varahamihira in 9th Century A.D.,

एकादेकोत्तरतः पदमूर्ध्वाधर्यतः क्रमात् क्रमशः ।
स्थाप्य प्रतिलोमघनं प्रतिलोमघनेन भाजितं सारम् ॥

In Vedic times, saints & sages used to perform many types of sacrifies. Then problems used to arise regarding the construction of its different altars. To solve these problems, geometry was being used becuase of which many things about earth became clear.

PRINTED BOOK

(clause 128 of p.o. Guide, part-1)

सविधे,

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

CONVENER

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